



BIBLE SOCIETY RECORD,

CONTAINING

CORRESPONDENCE, RECEIPTS, ETC., OF THE AMERICAN BIBLE SOCIETY.

"THY WORD IS A LAMP UNTO MY FEET, AND A LIGHT UNTO MY PATH."

VOL. XVI.

NEW YORK, JUNE, 1869.

NO. 1

THE BRITISH AND FOREIGN BIBLE SOCIETY.

The anniversary of this noble society passed off this year with unusual eclat. The opening of the Bible House was an epoch in its history. The services were marked and peculiar. An interesting and truly excellent sermon, in commemoration of the event, was preached by the Archbishop of Canterbury on Monday, May 3d, at St. Paul's Cathedral, and devotional services were held in the large hall of the Bible House on Tuesday, at which appropriate and able addresses were made. A public dinner was given by the lord mayor of London to the officers, prominent members, and patrons of the society, where, likewise, several addresses were delivered.

The anniversary proper was held in Exeter Hall, on Wednesday at 10 o'clock. The attendance, as usual, was very large. The president of the society, the Earl of Shaftesbury, was in the chair, and on the platform was a goodly array of distinguished gentlemen and friends of the society. Among them were the Archbishop of York, Bishop Smith, vice president, and many others. We are gratified to recognise Rev. Dr. Schaff, of New York, who appeared as the delegate of our own Society. We regret that neither the Rev. Dr. Vermilye nor Mr. Henry Dickinson, who were also appointed co-delegates, was able to reach London in time for the meeting.

The Rev. Charles Jackson opened the exercises by reading the seventy-second Psalm and offering prayer. The abstract of the report was read by the Rev. S. B. Bergne.

The report presents a highly favourable state of affairs. The receipts for the year, including a portion of the contributions to the building fund, amounted in the aggregate to £187,952 9s. 9d.,

and the expenditures, including those on the new premises, were £187,537 2s. 5d. But the society is under engagements to the extent of £98,651 18s. 2d. The issues, at home and abroad, were 2,140,620 copies, of which 1,011,002 were in foreign lands. The total issues of the society now amount to 57,210,485 copies.

Able addresses were delivered by the Archbishop of York, by the Rev. Canon Payne Smith, by the Rev. Dr. Schaff, Rev. Wm. Muirhead, missionary to China, the Rev. Dr. Wilkinson, of Birmingham, and others. Some of these addresses we may find room for hereafter. At present we can only introduce the address of the Rev. Dr. Schaff, delegate from the American Bible Society:

MY LORD, LADIES AND GENTLEMEN:—I hail from the Bible House in New York—one of the grandest and most imposing structures in the metropolis of the United States, and one of the noblest monuments to American Christianity, where, day by day, between three and four thousand copies of the Holy Scriptures are manufactured and distributed throughout the world. And in bringing before you the greeting of the American friends of the Bible, who are at the same time the best friends of all that is great, and good, and noble in England, and who are daily praying for the prosperity of British Christianity throughout the world, I cannot do better than introduce my speech by presenting to you a brief summary of the doings of the American Bible Society during the year which closed on the 31st of March, 1869. First, as regards the home field. The receipts from all sources, during the past year, amounted to \$731,734. There were issued during the year from the Bible House 1,061,355 copies. The number of agents now in service is forty. The number of auxiliaries recognised during the year was eighty-seven, and the total number of auxiliaries is 2,119. The total number of volumes issued by the Society since its formation in 1816, twelve years after your noble society

was established, is 25,200,000. The sum total of the receipts from the beginning is \$12,623,884. The chief interest of the work at home, during the past year, has centered in the resupply of the whole country with the Bible, which has been in progress for three years past. Increased attention has been given to the supply of the freedmen through every channel that has been opened for distribution. They are rapidly learning to read, and the demand for the Bible grows with their ability to use it. The work of this Society in the South has been reorganized upon a permanent basis in every State, and our agents, in that whole region, uniformly report the most favourable reception among the people for themselves, and for the Society which they represent. The churches and auxiliaries in the North have nobly sustained the Society in its efforts to reoccupy and resupply the South with the word of God, and the effect of this liberality has been seen in the "peace and goodwill" in which it originated, and of which the Bible is the sure herald. As regards the foreign work, it is the practice of the American Bible Society to grant funds to the missionary societies of the several co-operating churches for Bible work in their several fields. Besides this, there are three agents employed by the Society in foreign countries, who devote their whole time to the work. There are about sixty colporteurs engaged in distributing the Scriptures abroad, employed partly by the agents, partly under authority from the Society by the missionaries. During the past year, 261,982 copies of the Scriptures, in whole or in portions, have been printed abroad; 15,510 copies have been purchased with funds from us for distribution by missionaries, agents, or colporteurs labouring in behalf of this Society, while 326,920 copies have been distributed. Of the latter, some were sent from New York. The American Bible Society prints the Scriptures, at home and abroad, in over fifty different languages, about twenty-seven of them being languages in which the Scriptures had not been printed before, and most of which had not previously been reduced to written form. Among the most important works of the American Bible Society we may mention the Arabic Bible in four editions, the Slavic and Bulgarian Testament, and the Hawaiian family Bible. The following books have also been printed, or are still in progress: The Choctaw Testament and Pentateuch; the Dakota Testament, Psalms, Proverbs, and most of the Pentateuch; portions in the Creek language; the Grebo, the Mpongwe, and the Zulu. In these last five several books have been printed, and others will soon follow. The same may be said of several of the languages of the Micronesian Islands. We have printed, also in progress, in several of the languages or dialects in China and in India. In the Bible House twenty-two power presses are at work; and we make our own electro-plates for printing the Scriptures, and we print and bind our own books, all in the Bible House. We make from 3,000 to 4,000 books *per diem*. Having, my friends, now disposed of the statistics of the Society which I represent on this occasion, I now greet you most heartily in the name of the American friends of the Bible. I have presented this brief extract of facts, not only with profound gratitude to God for the inspiration of all holy thoughts and feelings, but also with gratitude to the British

and Foreign Bible Society, which has set us such a noble example for our imitation. The full extent of the usefulness of the society cannot be measured simply by what is done directly in the diffusion of the word of God. It must also be measured by its indirect labours in giving birth to a large number of societies all over the Protestant world, who co-operate with you, heart and hand, in giving the pure word of God to millions of the human race. I believe that our English Bible is the strong bond of union which holds together the different branches of the great Anglo-Saxon race, to whom are mainly entrusted the diffusion of future Christianity. Our common Protestant religion is our daily food, both in America and in England. From it we are taught, from Sabbath to Sabbath, our duty towards God, and to ourselves, and to our fellow men. This Bible constitutes a stronger bond of union between the United States and Great Britain than even our common language and our common literature. Much more than the settlement of the Alabama question, however satisfactory that may be, or any other passing political difficulty, because it is a divine bond. The Bible is, above all, the best means of preventing international wars. The Bible is the true settler of all international disputes. The Bible unites us under the most holy ties; it unites us to our one common Saviour. In the same proportion in which we are impregnated by Bible spirit, we feel that we are brethren to each other, and are lifted far above the distinctions and rivalries of nationalities and of races. So far as we are one with Christ, we are one with one another; and what is the Bible but the great embodiment of the spirit of Christianity? What is Christ but the central light and life of the Bible from beginning to end? I believe in a supremacy, not of the Church, for that would be ecclesiocracy; not of the supremacy of the Bible as a mere bound volume, because that would be bibliolatry, and only one remove from idolatry; but I believe in the absolute supremacy of the Lord Jesus Christ, who is the head of the Church, who is the body of the Church, who is all in all, and who is the light and life of the Bible. Read the Bible without Christ, and you will read it in vain. It may become to you even as a cipher. The papist reads the Vulgate in one way, and the ritualist reads the Bible in another. Not that I think there is much difference between the papist and the ritualist; the only thing is, that the ritualist is the papist with the exception of the p. Without Christ, the Bible is a sealed book; with Christ, it is the light and life, and salvation from beginning to end. Christ Jesus is the beginning, the middle, and the end of the Bible. He is the first subject of the first promise of the serpent bruiser that should destroy the consequences of evil. Abraham and Jacob longed to see the day of Christ, and they rejoiced when they saw it. The law of Moses is a very small matter to lead a man to Christ; but the whole of the Old Testament history, from Genesis to Malachi, is the voice of one crying in the wilderness, "Prepare ye the way of the Lord." The Bible preceded the fulfilment of the law in the same way that John the Baptist preceded the coming of Christ; as the dawn of morning precedes the rising of the king of day. The Old Testament is the embodiment of the law he preached—that law which leads men to repent-

ance and to the kingdom of the Messiah. He pointed to the Lamb of God which taketh away the sin of the world; and when Christ appeared, the Old Testament was the one great unbroken voice which from the beginning of the world preceded his coming. What was the New Testament but Christ Jesus from the beginning to the end? In the Gospel, He is born flesh of our flesh, and bone of our bone; He rises up before our eyes like a man, yet was He without sin; He performed miracles of power and mercy; He spread abroad the word of life everlasting—Heaven's panacea for the sins of the world; He rises a conqueror from the powers of darkness; and He ascends to heaven and founds an everlasting kingdom, co-extensive with the human race—as long as eternity itself. From thence He sends us, through the Epistles, the Holy Spirit and Comforter. He rules and reigns, and sends his Comforter to the Church, in order that, to the end of time, mankind may, through the means of his blessed law, be impregnated with new life. The Bible is the letter and spirit of the mystery of godliness—God manifest in the flesh for the salvation of the world. If you read it in that light, it is divine; but, at the same time, it is also human, just as Christ was—man and God in body, soul, and spirit. But the Saviour, while man, was at the same time the eternal Son of God; as He was the Son of man, so is the Bible the reflection of the divine glory. He is the reflection of the individual feelings of the faithful, and of the truth which shines through the vile human leper. The Bible is the reflection of the Divine, human Christ; it is the reflection of our glorious Saviour. No mere human book can enlighten or reform our spirit like the Bible. In giving the word of God to the world, we give to it the Lord and Saviour Jesus Christ, who is our only hope and salvation. Christ and the Bible, Christ the light and life of the Bible, Christ the sum and substance of the Bible—that is what we are commending to the millions of the human race; and what God has joined together, let no man put asunder. I believe this Bible work has only commenced. It is going on from age to age, ever deepening, ever widening, ever increasing in power. I am far from believing that the work of your noble society, or that of which I have the honour to be the representative, is half done. My Lord Bishop, when your most brilliant historian, Lord Macaulay, uttered the prophecy that the New Zealander would stand on a broken shaft of London bridge, and sketch the ruins of St. Paul's, I think he was more elegant than true; with all deference to his sagacity I say so. But supposing the prophecy should ever be fulfilled, then will the New Zealander be flesh of your flesh and bone of your bone; he will speak the language of Shakespeare and Milton, and will profess the religion of your Bible, which you will have given to his savage ancestors to raise them from barbarism and heathenism to Christ and civilization. But I believe that prophecy will never be fulfilled. I believe England—Sabbath-loving, Bible-loving, Christianity-spreading England—will live beyond that time so eloquently prophesied by Macaulay. I believe, I hope, I trust, I pray that these two great branches of the Anglo-Saxon race, who represent the power of modern Protestantism, of Christianity and progress, will ever move on, shoulder

to shoulder, heart in heart, hand in hand, going forward and going forward, disseminating the pure word of God to the nations of the earth, spreading abroad not only the blessings of civilization, but those of Christianity and constitutional liberty, to the glory of Him to whom shall be praise, and power, and dominion, for ever and ever.

Foreign Department.

DENMARK.—We have received another letter from Rev. Mr. Ryding, of Copenhagen, like his others, full of grateful acknowledgments for former grants from this Society, and giving several instances of the good effects of the books we have sent him. Even in his "cold North," as he terms it, there are warm hearts, and the Inspired Volume does its work there as elsewhere. We refer the reader to the letter.

SPAIN.—Our readers will learn, with great pleasure, that Mr. Hall has succeeded at last in securing ingress for our books into the ports of Spain. It is also gratifying that it is done *regularly*, without any evasion of law. It is a great triumph of Christian liberty, and we trust it is the harbinger of a brighter day to that country. We refer to Mr. Hall's letter in another place.

TURKEY.—Accounts from Mr. Bliss continue to show good progress of the work in the Levant. The Rev. W. W. Livingston has laboured with great success in distributing the word in and around Sivas, and has had supervision of the colporteurs in that region. A letter also forwarded by Mr. Bliss, from the Rev. Mr. Trowbridge, further illustrates the power, as well as the need, of the Bible in those lands, and affords encouragement, as well as stimulus, to proceed vigorously in our work.

HAYTI.—We have received a letter from Rev. W. L. Judd, at Port au Prince, acknowledging, with gratitude, the reception of some books granted by this Society. They had been received too recently to allow of general distribution, much less to test the effects. Yet the letter of Mr. Judd is on several accounts interesting, and we insert it in another place.

CHINA.—By a letter, recently received from the Rev. Mr. Blodget, we learn that the friends of the Bible in China are awake to the importance of the work, and labouring successfully in its prosecution. We insert the letter elsewhere. It is interesting and suggestive. To learn that women not only read the Bible, but read it aloud to men, explaining and enforcing it, is unexpected. Certainly this is a hopeful sign. If woman in China is elevated to her proper dignity, and treated with the respect that the Bible inculcates, it will do much towards social melioration, and towards the Christian education of children. The prog-

ress of the translation into the Mandarin colloquial, the most extensively spoken dialect in China, is also gratifying.

MEXICO.—We learn from Mr. Westrup that the good work still goes forward in his field. He has been, we are sorry to learn, somewhat hindered by the non-arrival of books sent him, as he had at the time of writing a very limited supply. He was about sending a colporteur to Matamoras. Colporteur Uranga was still in Chihuahua, Sepúlveda in Durango, Diaz and Westrup in Monterey. Mr. Westrup himself had visited Montemorelos and Los Ebanos since his return from the interior.

ITALY.—More than a year ago a grant of funds was made to the Rev. Mr. Clark, of Milan, for the use of the people in the valleys of the Engadina. The design was to assist them in the publication of the Scriptures, so that they might be able to sell them at a price that would bring them within the reach of the poor people for whom they were intended. We have received an acceptable letter from Mr. Clark, showing how the money was received and applied. It should be remembered that while the results of this grant do not add to the number of volumes actually distributed by us during the year, still they have promoted the great object of the Society, in yielding means for putting the poor in possession of the word of God. We insert Mr. Clark's letter elsewhere.

TURKEY.

LETTER FROM THE AGENT IN THE LEVANT.

CONSTANTINOPLE, March 26th, 1869.

(CONCLUDED.)

The next day Bedros went to a Koordish village, Avlavoo, with fifteen Christian houses. A crowd of Koordish boys surrounded him and wanted to know if he had any Turkish books. He found that they could all read very fluently—a remarkable thing for that district. He had not expected any demand for Turkish books, and so he had with him only a copy each of Matthew and of John in that language. When he told the price, several boys ran home for the money, and on their return they quarrelled to see who should have those two books. He regretted very much that he had not a larger supply. He went to a Christian house to spend the night. After the people of the house fairly understood who he was they were much opposed. Just then a priest from another village came to the same house. When the man of the house saw the priest he said to him, "You have come just in time; you must now settle the question which side is right." Bedros said, "That is right; I will read, and if the priest finds any errors let him point them out." The priest, who was a very ignorant man, assented. So Bedros read the third chapter of John, and explained and commented on it as he read, the priest assenting to all he said. The man said to the priest, "If this is true, why haven't you told us so before? We have never heard any of these things before." The priest explained it as a difference in transla-

tion, and finally left. The man of the house was so much pleased with the Bible in the modern tongue that he decided to buy one, with the money of the church, for use in the church. As they went to get the money they met the priest, who objected to putting the Bible in the church, so it was not sold. At the time of evening prayers, Bedros went to the church and found the priest there. After the ordinary service the priest said he wished to preach to them. He took for his text Psalm xvii. 6: "Incline thine ear unto me, and hear my speech." As the word "incline" in this passage is the same in Armenian as "to humble," the priest, without looking at the meaning of the passage, took for his subject "Humility." He said, "David was a king, and yet how humble," etc. He then said, that he had served them for sixteen years as priest, and yet some of the people wished to turn him off and get a priest from another village. This raised something of a tumult in the congregation, the people telling the priest, if he wished to preach, to do so, but to stick to his subject of humility. Bedros then arose, and, in his quiet, conciliatory way, said he would like to speak a word in behalf of the priest, which he did, touching upon the ingratitude of turning him away after so long a service; and then said, as the priest had spoken of humility, he would like to add something on that subject. He then introduced Christ as the most conspicuous example of humility, telling why he came to the world. For an hour he unfolded to them, amid the most fixed attention, the plan of salvation. The second day after this, he went to the church in the village where he was spending the night, and preached to the people three fourths of an hour from the third of John. The people were greatly pleased; they said they never had heard such preaching before; it was an era in their village. A large number came to his lodging place in the evening, and with them he read and prayed until a late hour. After this, in one or two villages, Bedros was driven away, after they had received him for the night, because they would not tolerate a Protestant. In the village of Yegh he spent four days. This is one of the chief villages in that district. He had been there before, and the people knew him somewhat. Christians and Koords are all alike—robbery and murder are of little account. A few years ago, the chief man of the village, an Armenian, took a fancy to the wife of another man. As his own wife was living, he felt that it would be unchristian to marry the other woman. Therefore, as Bedros was told, "in order not to do dishonour to his Christianity by marrying a second wife under the circumstances, he hired a Koord to kill his own wife and the husband of the other woman." The whole affair was well known, and yet no steps were taken to bring him to justice. The man is dead now, but the people all speak of him as "a good man!" Another Armenian came to Bedros, and asked him whether it is a sin to commit murder. Bedros reproached him for asking such a question. The man then said, "Would it be a sin to kill a *bad* person?" Bedros tried to show him what a fearful thing it is to take the life of any human being, as we are created in the image of God. The man, not satisfied, said, "Would it be wrong to hire a Koord to do it?" B. told him that two persons would

then incur the guilt of murder instead of one. He afterwards learned that this man was seeking some justification for executing his design of killing his own stepmother, with whom he does not live pleasantly. A Koord also came and asked substantially the same questions; but he affirmed that it was a work of merit to kill a bad man, and proved it by a reported case in which a man had committed thirty-nine murders, all of which were atoned for, and the forgiveness miraculously attested to, by the killing of a man who had shown himself perverse. These illustrations will help to show the degradation of the people, and the estimate put upon human life. The man with whom Bedros stayed in Yegh was coming to Harpoot with a companion, and Bedros sent them to his own house here. B. did not see the men again; but on his return by way of the Palu villages, he heard that they had expressed their amazement at such a Christian woman as Mariam (B.'s wife), and that they had reported to large companies the words of instruction which they had heard from her during their brief visit.

As an illustration of the iniquity of taxgatherers, the man with whom Bedros stayed in Tepe, whose whole crop of cotton was six botmans, was obliged to buy one botman, and give *seven* instead of six tenths of one botman, which was the just claim of government upon him.

Near Tepe is a region which, I know from my own experience, is very dangerous. Human life is as lightly esteemed as in Yegh, while the district is only under partial subjection to the government. Bedros, however, felt that he was called of the Lord to venture there. In one of these villages an Armenian professed to be very glad to see him, praised him greatly for his self denial, and said that he himself was from Khran, which is one of the worst districts in the empire. He urged Bedros to go with him to his home, saying that he would gladly give him a safe escort to his place, and keep him and his horse free of charge as long as he chose to stay, and then conduct him to a place of safety on his return. He said that he held such a position among the Koords, that he could ensure his safety. Bedros was much pleased with this proposition, and promised to accompany him. He, however, learned that this man was not from Khran at all, but belonged to the village where he then was, and was one of the worst men in it. His object was, to take Bedros to the Koords, and hand him over to them to plunder and kill, and so secure their favour. This man was in a perfect rage and frenzy when he learned that Bedros had discovered the plot. B. secured an escort and passed on to Isa Beg, a mixed village of Armenians and Koords. In this village he went to the priest's house. The priest was not at home, but his son was, and very bitter in his opposition. While they were talking, two armed Koords came in. They asked the young man, in Koordish, who Bedros was. He, not knowing that B. understood that language, said, "It is such a man as you have wanted to find and have not been able to." "What has he got?" said the Koords. "He has a horse, and he has a good deal of gold and silver," was the reply. All of this was very suggestive. Bedros, however, manifested no signs of fear; but, as he judged the Koords understood some Armenian, he began to

preach to the young man such things as he thought would attract their attention. He finally got some one to translate for him, and they were much pleased and said, "This is a good man," and finally went off about their business. Another village visited was Devejee. The people here seemed to Bedros a rough, wild race of giants. The Armenians here have no priest. B. went to church, and after they had said their prayers asked them to sit down, so that he might read and preach to them. They only stared at him as though they were uncertain who he was, or what to do with him. Finally, he thought of Paul's being "all things to all men;" he called out in a loud voice, after the manner of the priests, "In the name of the Father, the Son, and the Holy Ghost!" at the same time making the sign of the cross. The people were reassured and took their seats. It was the Armenian Christmas. So taking a theme appropriate to the day, he talked to them a full hour upon the advent and work of Christ. Men, women, and children paid the closest attention, and declared afterward that they had never heard such preaching. From this place he went to Kara Kaya, where there were only three Christian houses. In the evening a Koord came and said that the Aga of the village, a Turk from Palu, was in the village, and wished the Protestant to come and see him. Bedros found about thirty people present, Turks, Christians, and Koords. The Aga was very polite to him, and said, "I wish you to read the Gospel to us;" and then, addressing the company, said, "While the *Ingil* [Gospel] is being read, let there be no other talk." So for an hour Bedros read and explained the Sermon on the Mount, the men all the time giving expressions of assent. After this they asked questions, and spent a long time in examination of the Christian doctrine of the Person of Christ and the Trinity. The Turks have very gross conceptions of these doctrines; but Bedros succeeded in removing many of their prejudices, so that when he left, after a talk of five or six hours, they said they would like to hear him every day. One Koord said, "I have received this like my own faith." The Sabbath before the last Bedros spent at the village of Kapoo Achmaz, a place noted for its want of hospitality and its opposition to the truth. He put up at the house of the head man of the village. After breakfast, Sunday morning, learning that a large number of the villagers were gathered at a certain house, he went there. For a time there was a good deal of opposition; but in his shrewd, gentle, patient way, he disarmed the opposition, and remained there until near night, when he was almost exhausted with so much reading and talking. In the evening there was a feast in the house where he stopped, for the supposed benefit of the soul of some one who had died from the family. The priest and a large number of the villagers were present, and Bedros managed to get an opportunity to read and speak to the people.

Mr. Barnum says, in conclusion: "This has been a tour of unusual interest. May the blessing of the Lord follow it! Of the ninety to one hundred men connected with us in this work, there is no one who has more of the wisdom of the serpent and the harmlessness of the dove, in dealing with men who are prejudiced against the truth." May

he live long to work for the Master in those dark regions!

Yours,

I. G. BLISS.

DENMARK.

The following are extracts from the letter of the Rev. Mr. Ryding, alluded to in another place. After some introductory remarks, expressing gratitude for the donations of the American Bible Society, he proceeds:

I will refer to a little incident which happened on my travels in Sweden. I had a conversation with a man that was blind in soul and body. He walked in the darkness of sin, and knew not whither he went, and felt no concern about his soul. But God stopped him on his sinful way and opened his soul's eye, and gave him mercy to believe on the Lord Jesus Christ. He is now well—blind in his bodily eye, but sees clearly with the eye of his soul. He is happy now, and sings the song of praise to his Redeemer.

In Bornholm our Sabbath school is getting along very nicely, and counts over sixty children, mostly of the poorer class, and very many of them from the seamen's quarters. They had a Christmas festival, on which occasion they are presented with Bibles and Testaments, which they are taught to read for their parents at home. A great many cannot read, while others can a very little. It has often been the case, that through the reading of the children the parents have been brought to think of their souls' salvation.

Then follows an interesting account of the conversion of a young lady; but as that belongs rather to missionary than to Bible work, we omit it. He afterwards adds:

Last year, God in mercy enabled me, with the help of a few brethren, to distribute 533 Bibles and Testaments, with many religious tracts in different languages; 582 families and 1,729 ships were visited.

I remain your brother in Christ,

P. E. RYDING.

BIBLES ADMITTED INTO SPAIN.

EXTRACT OF A LETTER FROM HENRY C. HALL, ESQ.
SEVILLE, April 27, 1869.

DEAR SIR:—After much difficulty we have succeeded in bringing in, regularly, the Bibles granted by your Society. This invoice of Bibles is the first which has ever passed through a Spanish customhouse. I need not assure you, that every official eyes these boxes of Bibles with bitterest malignity. On the other hand, those Spanish brethren who for a score of years have been praying and waiting are overjoyed. A gentleman of culture, who has passed many years in Spain, entered the warehouse on Saturday and said to me, "Sir, my heart is full; nowhere in Spain have I ever witnessed so beautiful a sight as this." Spaniards who have grown gray in unremitting service for Jesus, in Spain, take up copies of the Bible, and reverentially raise them to their lips before turning the pages.

I am despatching packages to all parts of the country, although I could use every copy in this city alone. I learn that the Trinitarian Society are at work on plates for a Spanish reference Bi-

ble, which will ere long be forwarded to Madrid. Our own version—print, and style of binding—is, however, preferred. Many thousand hearts are being made glad by your donation to Spain. Many thousand prayers and blessings on your Society are going and will go up from the lips of these suffering ones, who through many years have hungered and thirsted for the blessed Gospel of Jesus.

I cannot, to-day, advise you to ship more; not because they are not needed, but because I judge it advisable to wait a little for the action of the Cortes on the subject of duty to be paid on books.

Spain is passing through deep waters. In my opinion it is still a problem, whether she succeeds in reaching a firm abiding place, or drifts a prey to wind and storm. In all that constitutes republicanism she is making rapid progress, but is still at infinite distance from a capacity for self government. The Bible and common schools are powers she must adopt.

I remain, very obediently, yours,

HENRY C. HALL.

CHINA.

LETTER FROM REV. H. BLODGET.

PEKING, March 10, 1869.

MY DEAR SIR:—I was very glad to learn by your last letter, that an additional appropriation had been made to this Mission, for the work of the American Bible Society in North China, and that permission had been granted to expend a portion of the entire sum in the work of the distribution of the Sacred Scriptures in the surrounding country. The sum expended in this manner will not, I apprehend, exceed the wishes of the Managers of the Society.

During the month of September of last year, I made a journey of several weeks in the region south of Peking, and distributed copies of the Gospels and Acts, with other portions of the Scriptures. Recently a native agent connected with this Mission has gone over the same ground, to strive to deepen any impressions which had been made. At a small town, called Ping-tsing-k'iau, he found the innkeeper, a man advanced in years, diligently reading one of the Gospels in his leisure hours. For the explanation of difficult passages, he was in the habit of applying to a young man engaged in business in a store directly opposite his inn. This young man is much given to reading the Scriptures; at night his store is closed, and a little company meet together to read and converse about the doctrines of Christ. Among those who meet is a literary man, of the Master's rank, from a neighbouring village. The native helper went to seek him out, but was prevented from accomplishing his purpose by the friends of the man, who had become alarmed at his interest in Christian doctrine, and would not allow him to have an interview with a representative of this "strange sect." At another town, where we had passed a Sabbath, he found several persons habitually reading the Gospels. Many of the people are weavers, and work in companies of ten or fifteen persons, carrying their work late into the night. In one of these companies they sometimes appoint one of their number to read aloud, while others work and listen to what is read. At another town, where a member of the church resides, he found a

company of eight persons meeting regularly on the Sabbath to read and pray. The reader in this case is a woman, the widow of a literary man, and has a degree of interest in what is taught, so that she is willing to explain the words of the text to others. Among those who meet is a woman very zealous for the service of Christ, so far as she has been instructed in it, who has encountered much opposition from her husband, and on one occasion received blows from him for her adherence to her faith. There is reason to hope that a church may be gathered in this place. Two of the persons who met voluntarily contributed copper cash, to the amount of 80 cents, for the use of the native agent. In another place he found a lad, engaged in menial service upon the road, who had become interested in Christian books, and persuaded him to go to his home, where, after some conversation, he gave him out of his poverty a quantity of dried fruit, for his refreshment by the way, in token of his gratitude. Other instances were found of persons reading Christian books, and one, that of a poor collier, who not only reads, but is zealous to instruct others.

Without doubt, many copies of the Bible or portions of Scripture, which have been distributed in China, have been wasted. The people, not knowing their value and not interested in their contents, have regarded them only as waste paper. On this account, some have argued against any general distribution of the Scriptures, where missionaries were not present to explain their contents. To me their arguments seem unsound. The Saviour taught the multitudes. His words are capable of being printed in a very simple style and presented to the people. If the common people could then understand what he taught, receiving it by the hearing of the ear, cannot the same classes understand it now, as the eye reads? If explanations are wanted, they can always be had by going or sending to some missionary station. The people always know that the book is put into their hands *for their good*. Thus much of Christian love, of personal character, in each case, attends the printed page which they receive. Another way of looking at this matter is this: each missionary is sustained in a foreign land at no small expense; suppose him to preach daily; if one in ten thousand of his hearers believes and becomes a Christian, the church will grow rapidly, and he be a very successful labourer. Suppose the same amount of money and effort to be expended in printing and distributing the Bible. Are not the results proportionally important in their way? Some Bibles are not used; some may be misused; and a few, we hope, result in great good. I see no good in idleness or unbelief. As in Texas and in Spain we strive to send abroad the good word, so must we do in China. The English and Scotch are busy in this line of things. Christians in the United States must not be behind.

The translation of the New Testament has gone forward to Hebrews. This book will be finished in a few days. The remainder of the books are nearly ready. The matter of *terms* is in *statu quo*. From Romans onward great care has been used. Nothing better can be expected from the persons employed. The plan is, to proceed immediately to the revision of the Gospels and Acts.

Yours fraternally,

H. BLODGET.

HAYTI.

LETTER FROM REV. W. L. JUDD.

PORT AU PRINCE, May 17, 1869.

GENTLEMEN:—The donation of Bibles and Testaments made by the American Bible Society to the Baptist Mission in Hayti has been received, viz., one box containing 100 Bibles and 100 New Testaments in French. This donation has given us an immense pleasure; for we were in great need. For two years past we have been much embarrassed for copies of the Scriptures to supply inquirers, having only such as we could get from captains of vessels, some of whom are supplied on leaving New York or Boston with a few copies. I beg you to receive the expression of our thanks for this, as for past favours. You may think this a sterile field (as in some respects it is) because you receive no reports of sales. This may be understood by the fact that, so far, the work is slow, the progress being limited chiefly to the poorer class; also by the state of the finances. Some sales of Bibles and Testaments are made, but in the depreciated currency of the country; amounting to so very little in real money, that it seems too trifling to make any formal account of. We prefer nevertheless to sell when we can, at however small a price; for whatever is paid for is more sure to be appreciated. Still, practically, it is necessary to give away in most cases, rather than sell; but we have learned to give with discrimination; we seldom give except to those who give some evidence of being desirous to read; we give especially to those who seem seriously to inquire after truth. Good has been accomplished, and I conclude that is the leading object of the Society. I shall with pleasure report to you any salient cases of good resulting from their distribution.

Please accept my Christian salutation and the thanks of many.

Yours very truly,

W. L. JUDD,

Pastor Baptist Church, Port au Prince.

THE VALLEY OF ENGADINA.

A LETTER FROM REV. MR. CLARK.

MILAN, May 14, 1869.

MY DEAR SIR:—In reply to a note sent to Rev. Mr. Menni, one of the evangelical pastors of the Engadina Valley, in regard to the amount appropriated by the American Bible Society some time since, I received the following answer:

"My Dear Brother—In reply to your kind letter, I hasten to say, that we received in May, 1865, from the American Bible Society, the sum of 1,269 francs, the amount realized on an order of 1,273 f. 60c.; the object of which was to reduce the price of the New Testament in the dialect of the Upper Engadina, in the edition that had a short time before been printed at Coire at a great expense. By this assistance, we have been enabled to sell the New Testament with a simple binding for 1f. a copy, and to introduce it into all the poorer families of the valley. At present we have only about one hundred copies left, and these will soon be all exhausted. The Upper and Lower Engadina are all Protestant, with the exception of the two communes of Tarasp and Samnaar, on the borders of the Tyrol. The people are generally

moral and religious. The greater part of the male population emigrate to all parts of the world to seek their fortune, and, as they become advanced in life, return to their valleys to enjoy the fruits of their life-labour in foreign lands and countries.

"The ministers give religious instruction in all their schools.

"Yours, truly,

"T. MENNI."

The circulation of the Scriptures in North Italy is still encouraging, commencing with Lake Maggiore on the west, where we have a colporteur, to Trieste on the east. We greatly need an additional colporteur in the Valtelina and on the borders of the Italian Tyrol, and also two more for the large towns and cities of the Friuli, or the region north of the Adriatic, between Venice and Trieste.

Yours, truly,

WM. CLARK.

THE BIBLE IN TURKEY.

LETTER TO MR. BLISS FROM REV. MR. TROWBRIDGE.

MARASH, January 5, 1869.

DEAR BRO. BLISS:—You ask me for my impressions in regard to Bible work in this region. You know I have been here only a few months, and therefore have not had time to see very much of the field; but I have seen enough to convince me that the word of God is working like leaven, with unseen, but mighty power, here in this city, and in the villages among the Taurus Mountains, to the north and west. We reached here on the 1st of October; since then I have been to that notorious home of rebels against Turkish authority—Zeitoun. You remember that Brother Montgomery and Pastor Avedis were nearly killed there in 1866. I remained there from one Thursday afternoon until the next Monday morning without molestation. It is impossible in a short letter to give you details of all I saw and heard. You can imagine the pleasure with which I preached the word to the little company, of fifteen or twenty Protestants, who have had the grace and courage to come out boldly on the side of Bible truth. There are some very promising young men there, two or three of whom greatly desire to prepare themselves to enter our theological school. What especially delighted me was their familiar acquaintance with the Scriptures. They did not seem to know anything about any other books; but in ordinary conversation they would say, "As Christ says"—"As Paul says"—"As it is written in such a place," giving the very words of the sacred text. One of them had recently given his wife a hard beating. On my remonstrating with him, he replied, "Does not the apostle say, 'Wives, be obedient to your own husbands?' Mine would not obey me, and I had to whip her; the Lord knows that I did it not for my own pleasure, but for his glory." I told him he had better glorify God in some other way. They are babes in Christ, but they truly desire the sincere milk of the word. In all their discussions with the Armenians, they bring them at once to the test of God's word. The Protestants can now freely and safely discuss religious questions in the markets and streets, and they avail themselves of the opportunity, you may be sure. I love to think of these appeals to the "law and to the testimony" that are daily made in that wild mountain town. As the Armenians

fully acknowledge the authority of God's word, they are often put in a tight place. A very illiterate man, who can barely read, is a terrible opponent when armed with "the sword of the Spirit." Since coming back from Zeitoun, I have made another tour sixty miles to the west, among the Taurus mountains. I visited four Armenian villages, and in every one found copies of the new Testament and enlightened men. These villages, for various reasons, have not been visited by the missionaries, but have had occasional visits from student colporteurs. At one village I preached for two hours to about seventy villagers, who sat round me on the flat roof of a house; in that house were two copies of the New Testament. In another village I preached, by request of the people and priest, in the Armenian Church. The people all sat down on the floor when I began, and paid the most strict attention while I told the story of Christ's sufferings and death. In that church there was a very old manuscript Bible in the ancient Armenian language. I thought of you as I turned over its worm-eaten leaves; the words, "Thou shalt not covet," and "Thou shalt not steal," came into my mind, and I shut it up and laid it back in its little niche. Really, it is not worth one cent to the people, for they don't understand a word of it, and don't use it at all. On the money plate of the church were several old coins; one had the noble head and the name of *Cesar Augustus* plainly stamped upon it. This the priest gave to me. Of course it took me at once back to "those days" when "there went out a decree from Cesar Augustus, that all the world should be taxed." How near does such a little thing as that bring us to the days when Christ was born! yet what tremendous upheavings there have been in the world in consequence of the words he spake! And the work of upheaving is still going on—in fact, has only fairly begun.

I rejoice that we are to have but one version of the Turkish Scriptures for all nationalities; so far as I can learn, public sentiment in this region is all in favour of this plan. I hope the Committee of the Bible Society will sustain you in your enlarged plans for the extension of Bible work in this country. The doors are open; the field is ready; now is the time to cast in the seed.

This letter is short and imperfect, but it is all I can give you at this time.

Your brother in Christ,

TILLMAN C. TROWBRIDGE.

DELEGATION TO ENGLAND.

LETTER FROM DR. SCHAFF.

LONDON, May 8, 1869.

MY DEAR SIR:—I arrived in England on Monday last, a few hours before the Archbishop of Canterbury preached the dedication sermon for the new Bible House of the British and Foreign Bible Society, at St. Paul's, on Eph. vi. 17: "The sword of the Spirit, which is the word of God." The sermon is spoken of very highly. I had the pleasure of meeting the archbishop, together with the officers and a large number of the prominent patrons and agents of the Bible Society, at a public dinner given in its behalf by the lord mayor of London at his mansion. Several brief speeches were delivered after dinner; one by your humble delegate, who was called upon to respond to a

toast to the American Bible Society. I gave them a brief account of our Bible House and the doings of our Society, and assured them of the kind and friendly feeling entertained by the American friends of the Bible towards their brethren in England, representing that our common Protestant Christianity is the strongest bond of union between the two countries; stronger than the most satisfactory settlement of the Alabama question, or any other passing political difficulty; stronger even than our common language and literature. These sentiments were well received and heartily responded to.

On Tuesday afternoon, May 4th, devotional services were held at the new Bible House, Blackfriars, at which the Earl of Shaftesbury presided, and the Rev. T. Binney, O. Kemble, Dr. Cumming, and others, made suitable addresses.

The new Bible House, I may remark in this connexion, is not near as large, nor as imposing and costly, as our own Bible House; but it is a very solid, elegant, and convenient structure, not far from the site of the former, in the Italian style of architecture; it covers a quadrangle, having a frontage of 115 feet, and a depth of seventy feet, with a height of five stories. The central hall is carried to the top of the building, and is lighted by glass panels in the roof. The floors are of marble. The structure was a year and a half in building, and cost, including the ground, £36,500 sterling, the whole of which sum, with the exception of £500, has been subscribed before the dedication. The British Bible Society has all its printing and binding done by contract, and hence does not need so large a building as the American Bible Society.

On Wednesday, the 5th of May, the anniversary was held in Exeter Hall, which was crowded to overflowing, the ladies bringing their knitting apparatus and luncheon with them. The interest of the public in these anniversaries seems to be as great here as ever, and contrasts favourably with the indifference of the New York community in the anniversaries of our benevolent societies.

As I send you by to-day's mail printed reports of the proceedings and speeches, I shall content myself here with a mere skeleton of the anniversary exercises. The Earl of Shaftesbury presided. The Rev. S. B. Bergne, the senior secretary, read the report, which was full of interesting information, and gave the results of a year of great prosperity. The receipts of the society for the year ending March 31, 1869, reached the sum of £176,489 5s. 1d., or not far from \$900,000. The issues from the society's depots, at home and abroad, were 2,140,620 copies of Scriptures. The total issues of the society amount to 57,210,485 copies, which is more than twice as many as the issues of the American Bible Society.

The speakers of the anniversary were, the chairman; the Archbishop of York; H. Hartley Fowler, Esq.; Canon Payne Smith, D.D., of Christ Church, Oxford; Rev. W. Muirhead, of China; Rev. Dr. Wilkinson, of Birmingham; Rev. Charles Kemp, of Bath; Bishop Smith, of Victoria; and your delegate. In my address, which is pretty faithfully reported in the newspaper I send you, I laid before the meeting first the abstract of the doings of our Society, which you and Dr. Taylor kindly furnished me, and which will appear in the British Bible Society Record; and then spoke on the past and

prospective importance of the joint work of the British and American Bible Societies, in giving the pure word of God, and through it the saving knowledge of our common Lord and Master, who is the central Light and Life of the Bible, to the nations of the earth. I concluded with an allusion to Lord Macaulay's famous prophecy of the New Zealander, who at some distant day, standing on a broken shaft of London bridge, would sketch the ruins of St. Paul's; and said that such a New Zealander could only be a descendant of ancestors raised by British Christianity from barbarism and heathenism to civilization, speaking the language of Shakspeare and Milton, and professing the religion of the Anglo-Saxon race; but that such a prophecy was more eloquent than true, and that I hoped and prayed that the English and American Bible Societies would last to the end of time, and work shoulder to shoulder in sending the religion of the Bible to the ends of the earth, until Christ shall be all in all.

Your delegate was very kindly received, and treated with every mark of courtesy, in public and private. I am happy to be able to report that my mission has been crowned with success, and that I have been able to discharge every duty except attending at the exercises of the first day, which took place a few hours after my arrival from an exhausting voyage across the ocean. It was well that I sailed as early as I did. Neither Dr. Vermilye nor Mr. Dickinson has yet arrived, and I was the only American who represented your noble Society on this more than usually interesting anniversary.

I am truly yours,

PHIL. SCHAFF.

BRITISH AND FOREIGN BIBLE SOCIETY.

We have received the following letter in regard to the visit of the delegate of this Society to our friends in England, which we think will be gratifying to our readers, and to all who desire the prosperity and reciprocal action of the two great Bible Societies:

LONDON, May 21, 1869.

MY DEAR SIR:—It is quite time that I wrote to you, in order to convey the thanks of our committee to your Board of Managers, for the pleasure and gratification we have derived from the presence of their representative, the Rev. Dr. Schaff, at our recent meetings. It was a kind and friendly act to send your greetings and congratulations on an occasion which was marked by peculiar interest; and we feel that we owe you a debt of gratitude for this fresh proof of friendly sympathy towards this society. We were sorry not to see the gentlemen whom you originally designated as your representatives; but you sent an admirable substitute in Dr. Schaff, who was abundantly equal to the duty you had imposed upon him, and by his advocacy rendered good service to both Societies. I hope he has found his visit as pleasant to himself as it was to us, who formed his acquaintance for the first time. He has probably forwarded to you some account of our proceedings, and I will not weary you by any repetition. I may just observe, that all our arrangements were eminently successful, and that the formal inauguration of our new Bible House proved a most auspicious and

refreshing season. We do not pretend that our modest structure will compare with your magnificent pile of building at New York;* still, it is a vast improvement on the society's former "house," and will furnish all the facilities required for carrying on our operations. I regretted that Dr. Schaff did not hear the archbishop's sermon at St. Paul's, and was also unable to be present at our devotional meeting the following day; but there were practical difficulties in his way not to be overcome.

We were very desirous of completing our fund for the building expenses in connexion with our anniversary, and we have so far succeeded that about £550 more will carry us through all our liabilities. It was our purpose not to intrench upon our ordinary resources; and it is matter of thankfulness that our appeal has elicited a liberal response, although commercial pressure is severely felt in many circles. The society receives as a gift from its friends a noble structure, without the inconvenient entail of debt.

I trust Dr. Schaff has been gratified with his reception amongst us, and that he will bear back to America some favourable impressions of England, and the hearty good will which prevails in this country towards our brethren on the other side of the Atlantic.

I received a note from Mr. Dickinson at the latter end of April, in which he stated that he should not be with us at our annual meeting, as business detained him in Ireland. Dr. Vermilye has not appeared. There are some letters here awaiting his arrival, and I suppose we may anticipate the pleasure of an early call. With much Christian regard,

Believe me, yours, very sincerely,
S. B. BERGNE.

Domestic Department.

THE MASSACHUSETTS BIBLE SOCIETY.

We take the following from the *Congregationalist*, of May 27:

The Massachusetts Bible Society held its sixtieth anniversary at Mount Vernon Church, on Monday afternoon, Hon. Samuel H. Walley being in the chair, and was one of decided interest, though the audience was not large. The annual report, by Rev. Daniel Butler, the secretary, showed that 45,027 copies of the Scriptures had been circulated, and \$44,735 71 contributed to the Cause, in this State, during the last year. During the same time more than a million copies had been distributed by the American Bible Society, in fifty-two different languages and dialects.

After a few pertinent remarks by the president, Rev. J. O. Means, in behalf of Hon. Robert C. Winthrop, introduced the following resolution, with some explanatory statements:

Resolved, That the Massachusetts Bible Society cannot fail to recognise among the most interesting events of the day, the publication of the New Testament, in the received English version, as the *one thousandth* volume of the Tauchnitz Edition of English Literature; and that our grateful acknowledgments are hereby offered to Bernard

Tauchnitz, the enterprising and eminent publisher of Leipsic, and also to Constantine Tischendorf, the distinguished and accomplished professor, whose excellent preface and careful notes have added so much interest to the publication.

Rev. James B. Dunn (Presbyterian) then addressed the meeting in a strain of warm eulogy of the Sacred Scriptures, as being wonderfully attractive in style, matter, and manner, sublime and simple at once, embracing an astonishing variety, and altogether a marvel of literature.

Rev. George S. Hare, D.D. (Methodist), gave the next address, in which, with great beauty of language and power of thought, he characterized the Bible as God's book, and not man's, a transcript of the genius and the intellect of the Almighty. It will accomplish just what such a book, with such an authorship, might be expected to accomplish. It will reach and influence more minds than all ministers or missionaries can do, and will by its own inherent power touch the heart, transform the character, and bind the soul of man to God.

Samuel Eliot, Esq. (Episcopal), made the closing address, which was replete with tasteful sentiment, originality, and Christian catholicity. He stated that the helps and the hinderances to the work of Bible distribution might all be expressed in the words, "human nature." With body, intellect, and spirit, man rejects the Scriptures, and there would be irreconcilable opposition to them did not Christ in our nature plead for them, and induce us to accept them. On the other hand, the two strongest desires of our nature, that for progress and that for unity, both find full satisfaction in the Bible. Our English Bible is better than all versions and translations, and is to-day the Bible of Bibles, born in blood and tears, and hallowed by martyrdoms and the stake. With such a history it can venture to look forward. It stands not still for a moment. An orb full of light, its twinkling vibrations glance along the waves into futurity, and, like the path of the just, it shineth more and more unto the perfect day.

WOLCOTTVILLE, CONN.

The different religious societies of Wolcottville, Conn., held a union meeting in behalf of the Bible cause, in the Congregational Church, on Sabbath evening, February 28. Addresses were made by Rev. George B. Newcomb, of the Congregational Church, Rev. William H. Gilbert, representative of the American Bible Society, Rev. Mr. Eastwood, of the Protestant Episcopal Church, and Rev. Mr. Bray, of the Methodist Episcopal Church. The audience was large and enthusiastic, and at the close of the addresses proceeded to organize a society to be auxiliary to the Parent Society.

TOUCHING GIFTS.

The following is an extract from the letter of a correspondent in Western New York:

DEAR SIR:—A very devoted Christian lady of this place (and I may add, one who has repeatedly passed through the furnace of deep affliction, and is purified as the refined gold) last evening gave me the enclosed \$5, and said to me: "This money is the savings of my little son Johnny, who was so suddenly taken from me by death; and as he

* Architecturally, it is much more elegant.—*Eds.*

had not appropriated it to any particular purpose, I wish now to send it to the American Bible Society for giving the Bible to foreign lands."

The dime enclosed she also gave me to send with it, saying, "It is the avails of the first tomato ripened in the garden of a poor woman, which she wished me to give to the Lord for her, and I knew of no better way to do it than to help to give the Lord's word to somebody." I most cheerfully forward these donations to you, which, I doubt not, will be as gratefully received by you as the most liberal donations of the rich, and the Lord will say, "This poor widow hath cast in more than they all."

THE NATION AND THE BIBLE.

We print a striking and truthful passage on this subject, from the last report of the Bible Society of Charleston, S. C. Such principles are needed in a time like this.

Never has the Bible Society of Charleston appealed to the liberality of the community in vain. And it now confidently presents its claims as primarily affecting the temporal prosperity of the city more nearly even than the reviving of commerce. National greatness is not only based upon but is commensurate with the promulgation of the word of God. Compare the prosperity of Bible-loving England with the national impotence of Bible-hating Italy or Spain. When DeTocqueville saw a Bible in the hands of every scholar in one of our Sabbath schools, he exclaimed, "Is this common? What a mighty influence it must have upon a nation!" The history of all Protestant lands establishes the fact that their retrograde periods have always been those when the Bible was least esteemed by men in power. Liberal, enlightened, and safe State policy, as well as the unerring regulation of individual conduct, results from conformity to God's law, which alone is truth. For "the testimony of the Lord is sure, making wise the simple. The commandment of the Lord is pure, enlightening the eyes." Even frigid policy, therefore, would dictate greater zeal for the circulation of the Bible, than primarily for the increase of trade, in order to prosperity. The welfare of a community mainly depends upon the character of its citizens. Hospitality, refinement, literary taste, indeed enter largely as elements; and here Coleridge recognised a universal truth when he affirmed that intense study of the Bible will keep any writer from being vulgar; but it is true piety, it is, "righteousness" which "exalteth a nation." And is not this the grand aim of the Bible—and the Bible alone?

HIS OWN EXECUTOR.

We violate no confidence in publishing, without signature, the following suggestive letter, lately received in the course of business. How great the satisfaction of thus rendering unto the Lord the gifts received from his bountiful hand!

DEAR SIR:—I made my will some ten years ago, and stated that if I had property at my death, so that it should seem advisable to my family, \$500 should be paid to the American Bible Society. I was then over seventy years old. I have been continued in life until now by my God, and so blessed in worldly matters that I concluded, two

or three years since, that it would be best for me and others to help sow the good seed while I lived. I have sent to said Society at different times already about \$415, and I now send you \$50 more, and shall probably send you enough more, soon, to make the \$500. I have been a life member and a life director. I have this day read through the Bible Record for February, and am pleased to learn that you are scattering far and wide the good seed; and my prayer to God is that it may fall on good ground, that it may bring forth fruit to an hundred fold wherever sown. May God the Father, Son, and Holy Ghost, add to your labours that which you need to make the Bible cause prosper—his heavenly blessing! Oh that God would convert the world—all the nations and tribes of men that dwell on the face of the earth!

Respectfully yours,

Children's Department.

Musing on the Word.

BY C. PATTERSON.

I love to read and ponder
Upon the word of God,
And in my spirit wander
In paths the fathers trod.
Along the rugged hillsides,
And through the valleys green,
Across the running brook tides,
That they so oft have seen.
There, 'neath the sacred mountains,
To rest my weary soul,
Beside the crystal fountains,
Where living waters roll.
There to behold the valleys,
And halls of ancient fame,
Where oft the heathen allies
Were taught Jehovah's name.
Where Gideon's lamp of fire,
And angel of the Lord,
Caused them to fear his ire
And tremble at his word.
Their kings and chiefs were taken,
Their armies fled away,
Their cities left forsaken,
To Israel a prey.
For God was with the nation;
What host could them withstand?
His arm, it brought salvation;
In Him they took the land.
Oh, yes, I love to ponder
The sacred word of God,
And in my faith to wander
E'en where the prophets trod.
To see, in golden visions,
Earth's kingdoms rise and fall,
Down to the last divisions
Of Rome, the end of all.
There to behold descending
Earth's Monarch from the skies;
To Him the saints ascending;
The new creation rise.

A BLIND SAILOR.

A few years ago, a meeting was held at Liverpool for the establishment of a society to supply sailors with Bibles. An active agent of the society having moved the first resolution, said, that as he saw so many sailors around him, he should not ask any one to second his motion, but leave it to some of the sailors. There was a deathlike silence for some moments; but a poor, old, blind sailor, at the far end of the place, rose, and in a harsh voice, said, "Sir, there is not an individual present who has greater reason to second this resolution than the person who now addresses you. Before I had

arrived at twenty years of age, I led the van in every species of vice and immorality. Our ship was ordered to the coast of Guinea; a violent storm came on, the vivid lightning flashed around; at last it struck my eyes. From that time to the present I have not beheld the light of day; but, sir, though I was deprived of sight, I was not deprived of sin. I was very fond of having books read to me, but, alas, only bad books. At length a Scotchman came to my house, and said, 'I know you are fond of hearing books read, will you hear me read?' I said I had no objection; he read the book to me. I felt interested; and at the end of his reading, I said, 'Tell me what book you have read?' 'Never mind,' said he, 'I will come again, and read more;' and he came again, and again, and again. At last tears gushed out from my blind eyes, and I earnestly exclaimed, 'Oh sir, what book is this?' He said, 'This book is the Bible.' From that time, though blind, I see. I can now discern the way of salvation by a crucified Saviour; from that time to this I have been enabled to follow my Lord; and I second this resolution, knowing the advantages of circulating the sacred volume." Subsequently to this, the poor old man obtained a few shillings a week, which he divided, in various portions, to different religious societies; and gave sixpence a week to a little boy, to read to him the Sacred Scriptures, and to lead him from house to house, and from cellar to cellar, to promote the best interests of others.

From the Sunday School Visitor.

THE LORD WILL PROVIDE.

Poor Mrs. Howard had a fall one day, which injured her so much that she was obliged to lie in bed for a long time. Mrs. Howard was a widow, and supported herself and her two little girls by sewing. They had a pleasant little cottage and a small garden, yet the mother was obliged to work very hard in order to procure food and clothing. Now that she was no longer able to work she did not know what they could do, but she tried not to be anxious, for she trusted in God, that he would keep his promise and care for the widow and the fatherless.

The little girls, Sallie and Nettie, were a great comfort to their mother. Every morning, when they wakened, they knelt down and asked God to help them to be good, and to make their dear mother well; and no matter how tired and sleepy they were at night, they did not close their eyes until they had first asked God to take care of them.

It seemed hardly possible that two little girls no older than Sallie and Nettie could make themselves so useful. They could keep the house quite tidy and do many things to make their mother comfortable. A kind neighbour, who lived near, came every day to do what the children could not do.

Mrs. Howard liked to have Sallie and Nettie sit by her bedside and read to her from the Bible, and when she was not too weak she would ask them to kneel by her while she prayed to God to bless and keep them. One morning Mrs. Howard felt worse than usual, and could not eat the breakfast Sallie had prepared for her. This made the little girls feel very badly. They wanted something nice to tempt their sick mamma's appetite,

but they had nothing and the money had all been spent. Mrs. Howard called the children to her and talked to them of God's great love and tender care for all his creatures.

Little Nettie turned to her mother and said, "Mamma, if God loves us, why did he make papa die? why does he let you be sick so long? and why does he not give you nice things to eat, so that you can grow strong and well again?"

"My dear child," the mother answered, "God does not want to give his children pain, but sometimes he sees it is best, for their good, to take away some of the good things he has given them. God will provide for us, for he has said that he will withhold from us nothing which it is best for us to have, and he will keep his promise." Just then there was a knock at the door. Sallie opened it and there stood a little boy with a bowl of nice broth for Mrs. Howard. Sallie carried it to her mother and said, "Here, dear mother, is something which I am sure you will like."

Mrs. Howard turned to Nettie, who was still standing beside her, and said, "You see, my child, that God has provided for us this morning, and he will provide for us to-morrow if we trust him. You know he has taught us to ask for daily bread."

God did provide for them. Mrs. Howard was again restored to health, and everything at the little cottage went on pleasantly, for mother and children trusted in God.

God will provide for all who trust in him. Little reader, if you are in any trouble, go and tell Jesus. He cares for you.

Bible Society Record.

NEW YORK, JUNE, 1869.

AMERICAN BIBLE SOCIETY.

The stated meeting of the Managers was held at the Bible House, Astor Place, on Thursday, the 3d inst., at half past three, P. M.; William Whitlock, Jr., Esq., Vice President, in the chair, assisted by Norman White, James Suydam, and E. L. Fancher, Esqs., Vice Presidents.

Rev. Dr. McLeod read the twenty-second chapter of Revelation and offered prayer.

Six new auxiliaries were recognised: of which one was in each of the States of Tennessee, Nebraska, and Kansas, two in Texas, and one in the new Territory of Wyoming.

Interesting communications were received from Mr. T. M. Westrup, as to the extension of his work in Mexico; from Rev. W. Clark, Milan, with information as to the result of a grant of funds for Bible work in the Valley of Engadina; from Rev. I. G. Bliss, with account of Bible distribution in the region of Sivas; from Rev. P. E. Ryding, Copenhagen, stating the good effects of distribution of books granted to him; from Rev. W. L. Judd, Port au Prince, with thanks for a grant of books, and showing the need of Scriptures in Hayti; from Rev. H. Blodget, Peking, showing progress in the Bible work in China; from Henry C. Hall,

Esq., Seville, stating the admission into the Spanish ports of our books by the authorities; from Rev. Dr. Schaff, delegate to the British and Foreign Bible Society, with an account of the anniversary and the exercises connected with the opening of the new Bible House; and from Rev. S. B. Bergne, secretary of that society, on the same subject.

Grants of books were made to the American Tract Society; to the American and Foreign Bible Society; to the Protestant Episcopal Missionary Society; to the Presbyterian Committee of Home Missions; with numerous grants to poor and feeble auxiliaries at the South; to Holland immigrants in Virginia; and nine volumes in raised letters for the blind. The entire number of volumes granted is 5,810, besides which others were granted to the amount of \$513 70.

Receipts for May, \$63,429 83; issues, 105,385 volumes.

SUMMARY OF THE LABOURS OF THE AGENTS OF THE AMERICAN BIBLE SOCIETY FOR THE MONTH OF APRIL.

Agents reporting, 27; auxiliaries, branch societies, and committees visited, 165; whole number of such visits, 194; anniversaries attended, 62; new auxiliaries, branches, and committees formed, 11; sermons and addresses delivered for the Bible cause, 271; letters and documents sent, 6,471; miles travelled on official duty, 15,558; collected by Agents' personal labours, \$4,718 83; collected from personal sales of books, \$476 13; received from local agents, auxiliaries, etc., \$4,811 86; paid to auxiliaries, \$998 17; paid to the American Bible Society, \$9,289 29; subscriptions and pledges secured, \$1,237 95; expenses for travelling, printing, etc., \$755 39; families visited, 13,655; families found destitute of the Scriptures, 1,011; destitute families supplied, 636; children and other destitute persons supplied, 529; families refusing to be supplied, 129; Sabbath and other schools supplied, 39; value of volumes donated, \$380 01; value of volumes sold, \$2,647 47; total receipts from all sources of auxiliaries reporting, \$7,332 79.

Societies Recognised as Auxiliary,

During the month of June, 1869,

With names and Post Office addresses of Corresponding Secretaries.

Dakota B. S., Neb., Mrs. J. G. Ogden, Dakota City.
Knoxville Female B. S. (Col'd), Tenn., Mrs. E. Porter, Knoxville.
Laramie City B. S., Wyoming Terr., Geo. W. Fox, Laramie City.
Labett Co. B. S., Kas.
Starville B. S., Tex., J. R. Scales, Starrville.
Galveston B. S., Tex., William E. Parrott, Galveston.

Deceased Members.

Rufus L. Lord, New York.
Rev. Absalom Peters, D.D., New York.
Rev. J. W. Flowers, Chillicothe, Mo.
David S. Dodge, M.D., New York.
Samuel Barnett, Springfield, Ohio.
Rev. Isaac Stoddard, Mystic Bridge, Conn.
Mrs. George Sheldon, Princeton, N. J.
George Supperly, Junction, N. Y.
Mrs. Martha A. Smith, Walnut Hills, Ohio.
Peter Weatherly, Sing Sing, N. Y.

Phineas Barber, Stewartville, N. J.
James G. Nuttman, Elizabeth, N. J.
Richard Gilbert, Sharon, N. Y.
James A. Wilson, Albany, N. Y.
Lucius B. Crocker, Oswego, N. Y.
D. S. Magee, Watkins, N. Y.

MONEYS RECEIVED

BY THE TREASURER OF THE AMERICAN BIBLE SOCIETY,
During the month of May, 1869.

LIFE MEMBERS.

Joseph Wood, Central Falls, R. I. (bal.).....	\$10 00	
W. N. McCandlish, Omaha, Neb. (bal.).....	10 00	
Mrs. Jane Davis, Rome, N. Y.	30 00	
Mrs. Clarissa Adams, Westfield, N. Y. (bal.)...	25 00	
W. H. Hurlburt, Merabie, Mo. (bal.).....	5 00	
Mrs. Lee Ann B. Ludlow, Lawrenceburgh, Ind. (bal.).....	15 00	95 00

INDIVIDUAL DONATIONS.

John Frances, Westfield, N. Y.	5 00
Mrs. Betsey Wright, Westfield, N. Y.	5 00
Simeon N. Perry, Walpole, N. H.	160 00
Ridgwood Sabbath School, Pittsburg, Pa.	20 50
P. D. Cowan, Knoxville, Tenn.	1 00
Miss Josephine Pierce, Talladega, Ala.	10 00
Co. C 23d U. S. Inf., Camp C. F. Smith, Oregon	15 00
A Member, Claverack, N. Y.	5 00
Kortright Ben. Asso., Kortright, N. Y. (L. M.)	30 00
E. H. Y., Skowhegan, Me.	2 00
Friends in Illinois.....	300 00
Ezra White, New York (3 L. M.).....	90 00
Joseph Woodroffe, St. Clairsville, O.	1 00
Gilbert C. Monell, Omaha, Neb. (L. D.).....	150 00
Emma L. Scott, Ga.	15 00
Collections at Harrisburg, Texas.....	6 00
N. P. Isaacs, Neb.	10 00
Elam Clark, Neb.	5 00
Ezra Millard, Neb. (bal. L. M.).....	10 00
Wm. Campen, N. C.	1 00
W. J. Everett, N. C.	5 00
Collections at Whiteville, N. C.	21 03
Do. Lexington, N. C.	1 75
Mrs. Gorrell, N. C.	1 00
James Kennedy, Rock Hill, Mo.	10 00
Major Dougherty, Mexico, Mo.	1 00
Collections by Children, Ill.	6 05
A Friend, New York (L. M.).....	30 00
Mission Soc., Grace Church, Georgetown, D.C.	10 00
Collections by Rev. J. Winberg, Minn.	186 75
Do. Iowa.....	393 45
Do. Wis.	11 50
Do. Ill.	6 25
T. Davidson, Indian Village, Cal.	1 00
Anonymous, No. Monmouth, Me.	2 00
An Episcopalian, New York.....	10 00
Wm. C. Hunter, New York.....	10 00
Mrs. Rebecca Green, Mount Morris, N. Y.	15 00
Jacob Bentz, Marshallville, Ohio.....	25 00
Miss E. Rogers, Newburg, N. Y.	500 00
Mrs. Mary White, Yorktown, N. Y. (L. M.)...	30 00
Ladies' Circle of St. John's Ch., Walpole, N. H.	5 00
Rev. J. Boyd, Newburg, N. Y.	10 00
Mrs. J. Boyd, ".....	5 00
A Friend, Perry, N. Y.	5 00
A Friend, Lawrenceville, N. J.	125 00
Sunday Sch. Cong. Ch., E. Bloomfield, N. Y.	46 65
Peter Burgner, Plymouth, Ind.	5 00
Willis L. Traylor, Wooster, Ind.	10 00
Wm. S. Reed, Richmond, Ind.	10 00
James N. Steele, Gosport, Ind.	5 00
Walter L. Sullivan, Mount Vernon, Ind.	5 00
Dr. J. C. Detweiler, Reading, Pa.	12 00
Rev. W. A. P. Martin, D.D.	5 00
Gail Borden, Galveston, Texas.....	30 00
Gen. G. Loomis, U. S. A., Stratford, Ct.	5 00
Anonymous, Williston, Vt.	2 50
E. B. Borden, N. C.	1 00
Monticello Seminary, Ill.	30 00
Rev. Truman Perrin, Berlin, Vt.	10 00

2,445 43

CONGREGATIONAL COLLECTIONS.

Cong. Ch., Westmorland, N. Y.	8 50
Trinity M. E. Ch., Jersey City.....	42 00
Cong. Ch. and Society, Ellington, Ct.	41 25
Meth. Epis. Ch., Woodbury, Ct.	12 00

Carried forward..... \$103 75 2,540 43

Brought forward.....	\$103 75	2,540 43	Brought forward.....	\$1,062 83	274 00	13,142 75
First Cong. Ch., New Haven, Ct.....	128 79		Ashtabula Co. B. S., Ohio.....	6 00		
Amherst College Ch., Mass.....	38 70		Atchison Co. B. S., Ks.....	150 00		
First Cong. Ch., Washington, Ct.....	34 00		Aurora B. S., Ill.....	50 00		
Tenafly Pres Ch., N. J.....	85 65		Big Spring B. S., Ky.....	37 00	13 00	
Cong. Ch., Post Mills, Vt.....	15 00		Burt Co. B. S., Neb.....	26 70	3 50	
M. E. Ch., Mariner's Harbor, S. Island, N. Y.....	11 18		Belmont Co. B. S., O. (bal. L. M.).....	107 85	10 00	
Pres. Ch., Clinton, N. C.....	4 25		Burlington Co. B. S., N. J. (3 L. M.).....		270 00	
Pres. Ch., Brownmarsh, N. C.....	8 75		Brooklyn City B. S., N. Y.....	300 00		
Meth. Epis. Ch. So., Lexington, N. C.....	16 80		Bartow Co. B. S., Ga.....	26 32		
" " Winston, N. C.....	10 00		Bourbon Co. B. S., Ks.....	75 00		
Missouri M. E. Conference.....	64 25		Bowling Green and Warren Co. B. S., Ky.....	150 00		
St. John's German Evang. Ch., St. Louis, Mo. (L. M.).....	38 30		Bartholomew Co. B. S., Ind.....	14 00		
St. Mark's Eng. Evang. Ch., Lutheran, St. Louis, Mo.....	16 50		Brooke Co. B. S., Ga.....	23 20		
M. E. Ch., Batesville Cir., Ark.....	1 00		Bowden B. S., Ga.....	51 00		
" Lee Summit Cir., Mo.....	65		Baldwin Co. B. S., Ga.....	132 69		
" Cape Girardeau Cir., Mo.....	1 00		Bastrop Co. B. S., Texas.....	11 00		
" Holden Cir., Mo.....	1 00		Buchanan Co. B. S., Iowa.....	56 69		
" Jefferson City Cir., Mo.....	2 05		Brookfield B. S., Mo.....	28 00		
" Kansas City Cir., Mo.....	5 00		Boone Co. B. S., Mo.....	23 30		
Ref. Ch., Athens, Penn.....	5 00		Brazear B. S., Mo.....	10 00		
Cong. Ch., Deer River, N. Y.....	12 00		Benton Co. B. S., Mo.....	67 60		
Cong. Ch., Truckee, Cal.....	10 40		Bristol B. S., Tenn.....	71 38		
New York Conf. M. E. Ch. (add.).....	18 50		Bradley Co. B. S., Tenn.....	9 50		
Cong. Ch., Monson, Mass. (L. M.).....	35 86		Brighton B. S., Iowa.....	67 50		
Cong. Ch., Tolland, Ct.....	16 00		Brown Co. B. S., Ind.....	16 00		
First Ref. Pres. Ch., O. S., Philadelphia, Penn. (L. D.).....	208 21		Connecticut B. S.....	1,500 00		
Cong. Ch., E. Cleveland, Ohio.....	33 90		Chicago B. S., Ill. (L. D. & 4 L. M.).....	412 20	293 00	
Pres. Ch., Phelps, N. Y.....	22 00		Columbia B. S., Texas (L. M.).....	47 32	30 00	
North Indiana M. E. Conference.....	78 65		Cortland Co. B. S., N. Y. (bal. L. M.).....	50 93	15 00	
Second Cong. Ch., Middle Haddam, Ct.....	10 00		Clinton Co. B. S., Iowa (L. M.).....	89 25	25 00	
Second Cong. Ch., Amherst, Mass.....	10 00		Cincinnati Young Men's B. S., Ohio (2 L. M.).....	279 20	82 10	
Pres. Ch., University Place, New York (add.).....	99 90		Chemung Co. B. S., N. Y. (L. M.).....		25 00	
German Evang. Luth. Ch., Sixth St., New York	20 00	1,166 84	Columbiana Co. B. S., Ohio (2 L. M.).....	3 50	60 00	
LEGACIES.			Columbia Co. B. S., Wis.....	164 71	5 00	
Benj. J. Blyth, late of Indianapolis, Ind.....	172 90		Charleston B. S., S. C.....	100 00		
W. L. Devoo, " New York.....	1,325 80		Chautauque Co. B. S., N. Y.....	618 40		
Ebenezer Bates, " Litchfield, Ct.....	47 00		Carroll Co. B. S., Ga.....	67 25		
Jas. P. Van Horne, " New York.....	2,770 42		Columbus & Colorado Co. B. S., Tex.....	22 34		
Mrs. Sarah Tuttle, " Wayland, Mass.....	125 00		Cayuga Co. B. S., N. Y.....	95 75		
James Mattison, " Sussex Co., N. J.....	300 00		Clay Co. B. S., Mo.....	99 75		
Lucas Voorhees, " Bergen Co., N. J.....	1,000 00		Clark Co. B. S., Mo.....	23 95		
Miss N. P. Robinson, late of Westmoreland Co., Penn.....	89 13		Claremont B. S., Minn.....	15 60		
Mrs. Hannah Teatt, late of Pittsford, Vt.....	100 00		Carver Co. B. S., Minn.....	4 56		
Thomas Brotherton, " Columbus, O. (in full).....	595 33		Calhoun Co. B. S., Ark.....	22 10		
Henry Rogers, " Essex Co., N. J.....	1,492 09		Clark Co. B. S., Ark.....	120 15		
Mrs. A. C. Grief, " New Orleans, La.....	100 00		Chickasaw Co. B. S., Miss.....	21 10		
Mary Armstrong, " Wheeling, Ohio.....	10 00		Coshocton Co. B. S., Ohio.....	25 00		
Ephraim Cone, " Berkshire Co., Mass.....	470 00		Coffeerville B. S., Texas.....	23 45		
Folkerd C. Sebring, " Ovid, N. Y.....	379 04	8,966 71	California B. S.....	450 00		
FOR COLOURED PEOPLE.			Carroll Co. B. S., Mo.....	62 50		
Joseph Seabury, Tiverton, R. I.....	2 00		Carrington B. S., Ala.....	31 95		
FOR NEBRASKA.			Cumberland Co. B. S., N. J.....	400 00		
H. D. Harvey, Baltimore, Md.....	100 00		Columbus & Franklin Co. B. S., Ohio.....	65 00		
FOR SPAIN.			Defiance Co. B. S., Ohio (L. M.).....	216 35	60 00	
Frederick Trautwein, Hermann, Mo.....	6 52		Dakota Co. B. S., Neb.....		21 50	
Mrs. E. R. Coddling, Winsted, Ct.....	5 00		Dyersville B. S., Iowa.....	92 07	5 00	
Henry Glarner, Prairie du Sac, Wis.....	1 00		Delaware Co. B. S., Iowa.....		32 11	
FOR FREEDMEN.			Dutchess Co. B. S., N. Y.....		3 00	
"Dorcas," Rondout, N. Y.....	5 00		Dubuque Co. B. S., Iowa.....	56 55		
FOR MEXICO.			Dakota Co. B. S., Minn.....	15 16		
New York B. S.....	250 00		Darke Co. B. S., Ohio.....	174 00		
RETURNS FOR BOOKS DONATED.			Duck River B. S., Tenn.....	100 00		
Sold at Seville, Spain.....	1 50		Dunn Co. B. S., Wis.....	1 00		
Rev. A. Elwyn, Westchester, Penn.....	75		Denmark B. S., Iowa.....	71 00		
M. S. Gilman, A. a.....	5 00		Douglas Co. B. S., Ill.....	12 00		
Rev. John W. De Vilbiss, Texas.....	2 70		Decatur Co. B. S., Ind.....	9 15		
Peo Dee B. S., N. C.....	15 30		Davies Co. B. S., Ind.....	44 40		
Thomas M. Westrup, Monterey, Mex.....	74 00	99 25	East Dodge Co. B. S., Minn.....	63 89		
REMITTANCES FROM AUXILIARIES.			Fairfield Dist. B. S., S. C. (L. M.).....	26 60	30 30	
	Bibles.	Donations.	Fishkill B. S., N. Y.....	71 60	40 00	
Ashland Co. B. S., O. (L. D. & L. M.).....	\$273 66	\$175 00	Fulton Co. B. S., Ohio.....		10 00	
Alton & Vic. B. S., Ill.....	231 17	99 00	First Welsh B. S., Minn. (L. M.).....		75 50	
Amherst B. S., Mass.....	23 00		Fulton Co. B. S., Ill.....	300 00		
Alabama B. S. of Montgomery, Ala.....	416 00		Fayette Co. B. S., Texas.....	205 72		
Anderson Dist. B. S., S. C.....	64 00		Fayette Co. B. S., Ga.....	6 00		
Andrain Co. B. S., Mo.....	40 00		Franklin Co. B. S., N. Y.....	7 00		
Allegan Co. B. S., Mich.....	15 00		Geneva B. S., N. Y. (L. D. and 7 L. M.).....	17 30	343 35	
Carried forward.....	\$1,062 83	274 60	Greene Co. B. S., N. Y.....	400 00	6 35	
		13,142 75	Griggsville B. S., Ill.....	125 00		
			Guthrie Co. B. S., Iowa.....	4 50		
			Grinnell B. S., Iowa.....	40 00		
			Gadsden Co. B. S., Fla.....	17 00		
			Gadshue Co. B. S., Minn.....	58 60		
			Genesee Co. B. S., Mich.....	30 00		
			Carried forward.....	\$8,004 01	3,237 71	13,142 75

Brought forward.....	\$8,004 01	3,237 71	13,142 75
Greensboro B. S., Ala.....	140 00		
Green Co. B. S., Ill.....	75 00		
Guernsey Co. B. S., Ohio.....	71 00		
Granville & Vic. B. S., Ohio.....	13 00		
Gnadenhütten B. S., Ohio.....	80 00		
Gosport & Vic. B. S., Ind.....	11 25		
Huron Co. B. S., Ohio.....	116 00	15 00	
Hamilton B. S., Mo.....		30 00	
Holmes Co. B. S., Ohio.....	39 00	5 00	
Hamilton Co. B. S., Ill.....	30 90	21 50	
Hancock Co. B. S., Ga.....	109 56		
Harper's Ferry B. S., W. Va.....	2 25		
Hickman Co. B. S., Ky.....	30 00		
Heard Co. B. S., Ga.....	21 25		
Howard Co. B. S., Iowa.....	1 50		
Hickory Co. B. S., Mo.....	6 55		
Henry Co. B. S., Mo.....	16 20		
Hennepin Co. B. S., Minn.....	38 05		
Hempstead Co. B. S., Ark.....	163 30		
Hot Springs B. S., Ark.....	16 15		
Houghton Co. B. S., Mich.....	44 63		
Holland B. S., Mich.....	228 50		
Hopkins Co. B. S., Ky.....	6 75		
Henderson Co. B. S., Ky.....	33 85		
Hopkins Co. B. S., Texas.....	66 95		
Hunt Co. B. S., Texas.....	15 94		
Henderson Co. B. S., Ill.....	100 00		
Henry Co. B. S., Iowa.....	23 75		
Hancock Co. B. S., Ind.....	17 00		
Howard Co. B. S., Ind.....	61 55		
Hocking Co. B. S., Ohio.....	25 00		
Iroquois Co. B. S., Ill.....	100 00		
Iowa Falls B. S., Iowa.....	40 00		
Jefferson Co. B. S., Iowa.....		10 00	
Jackson Co. B. S., Iowa.....	49 91	30 05	
Jefferson Co. B. S., N. Y.....	95 40		
Jasper Co. B. S., Mo.....	34 89		
Jefferson Co. B. S., Ohio.....	9 35		
Knox Co. B. S., Ill.....	400 00	54 00	
Kaufman Co. B. S., Texas.....	119 49	3 50	
Kingsport B. S., Tenn. (L. M.).....		30 00	
Kane Co. B. S., Ill.....	75 80	20 00	
Keokuk B. S., Iowa.....	15 50		
Lucas Co. B. S., Ohio.....	41 55	33 50	
Logan Co. B. S., Ohio.....	106 35	47 00	
Lake City B. S., Minn.....		5 00	
Lawrence Co. B. S., Ill.....	100 10	29 00	
Lee Co. B. S., Ill. (3 L. M.).....		157 00	
La Porte Co. B. S., Ind. (bal. L. M.)..	419 85	19 75	
Lexington Female B. S., Ky.....		130 00	
Louisville & Vic. B. S., Ky.....	195 28		
Labell Co. B. S., Ks.....	85 40		
Lewis Co. B. S., N. Y.....	28 35		
Le Sueur Co. B. S., Minn.....	56 22		
Lake City B. S., Minn.....	27 92		
Lapeer Co. B. S., Mich.....	157 51		
Livingston Co. B. S., Mich.....	29 85		
Louisville B. S., Miss.....	28 94		
Licking Co. B. S., Ohio.....	28 00		
Louisa Co. B. S., Iowa.....	42 00		
Menard Co. B. S., Ill.....	57 37	416 38	
Middlesex Co. B. S., N. J. (2 L. D.)..	7 31	300 00	
Marion Co. B. S., Ohio (L. M.).....		50 00	
Maquoketa B. S., Iowa.....	83 75	25 00	
Monroe Co. B. S., N. Y.....	89 10	70 05	
Monroe Co. B. S., Ill.....	37 20	39 00	
Milwaukee Co. B. S., Wis.....		10 00	
Miami Co. B. S., Ind.....	85 00	35 00	
Maine B. S.....	41 75	15 63	
Memphis & Shelby Co. B. S., Tenn.....	249 46		
Madison Co. B. S., Ala.....	30 00		
Morris Co. B. S., N. J.....	1,000 00		
Mount Vernon B. S., Iowa.....	92 48		
Mahoning Co. B. S., Ohio.....	183 00		
Madison B. S., Fla.....	5 50		
Meriwether Co. B. S., Ga.....	13 50		
Monroe Co. B. S., Ga.....	67 90		
Marshall Co. B. S., Iowa.....	59 05		
Montgomery Co. B. S., Mo.....	10 00		
McDonald Co. B. S., Mo.....	80 45		
McDonough Co. B. S., Ill.....	12 70		
Macomb Co. B. S., Mich.....	54 10		
Muskegon B. S., Mich.....	35 96		
Mineral Co. B. S., W. Va.....	32 50		
Morgan Co. B. S., Ill.....	534 60		
Meigs Co. B. S., Ohio.....	45 00		
Monroe Co. B. S., Mich.....	50 00		

Carried forward..... \$14,844 23 4,839 07 13,142 75

Brought forward.....	\$14,844 23	4,839 07	13,142 75
Massachusetts B. S.....	1,600 00		
New Hampshire B. S. (L. M.).....	304 55	50 00	
Nicolllet Co. B. S., Minn. (bal. L. M.)..	60 66	9 94	
New Jersey Female B. S., Ohio.....	19 78	5 00	
Niagara Co. B. S., N. Y. (L. M.).....	95 28	25 00	
New Haven Co. B. S., Ct.....	272 00		
New York B. S.....	100 00		
Nodaway Co. B. S., Mo.....	20 00		
New Richmond & Vic. B. S., Ohio.....	13 41		
Norubee Co. B. S., Miss.....	90 00		
Ogle Co. B. S., Ill.....	15 97	287 55	
Olmsted Co. B. S., Minn.....	23 95	17 00	
Ontario Co. B. S., N. Y. (bal. L. M.)..	102 45	116 83	
Oneida Co. B. S., N. Y.....	12 00		
Olmsted Co. B. S., Ill.....	23 67		
Owensburg and Daviess Co. B. S., Ky.....	36 30		
Orange Co. B. S., N. Y.....	115 09		
Ozaukee Co. B. S., Wis.....	12 15		
Portage Co. B. S., Ohio.....		5 00	
Polk Co. B. S., Wis.....	65 30	5 00	
Peoria Co. B. S., Ill.....	4 00	4 00	
Pittsburgh Welsh B. S., Penn.....	76 47	250 05	
Pocahontas Co. B. S., Iowa.....	5 00		
Pennsylvania B. S.....	4,000 00		
Pawtuxet River B. S., R. I.....	30 00		
Plainview B. S., Minn.....	77 89		
Pemble Co., B. S., Ohio.....	7 25		
Port Huron B. S., Mich.....	100 00		
Posey Co. B. S., Ind.....	15 05		
Pomeroy & Coalport Welsh B. S., O.....	17 00		
Rutger's College B. S., N. J. (2 L. M.)..		61 81	
Randolph Co. B. S., Ill.....	9 00	41 00	
Remsen, Steuben & Vic. Welsh B. S., N. Y.....	57 62	290 13	
Ramsey Co. B. S., Minn.....	7 77	11 00	
Ripon B. S., Wis.....	98 08	15 00	
Ruggles B. S., Ohio.....	40 72		
Rockland Co. B. S., N. Y.....	70 00		
Richland Co. B. S., Ohio.....	332 35	25 00	
Rock Island Co. B. S., Ill.....	252 45		
Ray Co. B. S., Mo.....	42 00		
Ripley B. S., Miss.....	38 90		
Richland Co. B. S., Wis.....	70 54		
Ripley Co. B. S., Ind.....	52 25		
Schoharie Co. B. S., N. Y. (2 L. M.)..		60 00	
Sarpy Co. B. S., Neb.....	20 47	4 50	
Shelby Co. B. S., Ohio (2 L. M.).....		50 00	
Summit Co. B. S., Ohio (L. M.).....	173 70	40 00	
Sullivan Co. B. S., N. Y.....	11 00	13 00	
St. Clair Co. B. S., Ill.....	19 25	5 00	
Scott Co. B. S., Ill.....	80 00		
Salem Co. B. S., N. J.....	49 47		
Story Co. B. S., Nevada.....	92 28		
Steuben Co. B. S., N. Y.....	38 00		
Stephenson Co. B. S., Ill.....	153 90		
St. Lawrence Co. B. S., N. Y.....	99 05		
Sampson Co. B. S., N. C.....	24 00		
Scotland Co. B. S., Mo.....	4 95		
Sibley Co. B. S., Minn.....	21 69		
Stark Co. East B. S., Ohio.....	90 00		
Salem B. S., Ohio.....	10 00		
Salem B. S., S. C.....	20 90		
Summit & Oconomowoc Co. B. S., Wis.....	32 60		
Scott Co. B. S., Ind.....	18 20		
Tama Co. B. S., Iowa.....	22 70	30 00	
Traverse des Sioux B. S., Minn.....	14 76	5 00	
Torrington B. S., Ct.....		50 00	
Tippicanoe Co. B. S., Ind.....	627 22		
Thomas Co. B. S., Ga.....	43 30		
Ulster Co. B. S., N. Y. (2 L. M.).....	100 00	60 00	
Union Liberty B. S., Iowa.....	40 00		
Upton Co. B. S., Ga.....	1 10		
Upshur Co. B. S., Texas.....	5 06		
Uniontown B. S., Ala.....	64 00		
Union Springs B. S., Ala.....	16 90		
Virginia B. S.....	1,332 03		
Verona B. S., Miss.....	25 00		
Vermont B. S.....	100 00		
Wood Co. B. S., Ohio.....		10 00	
Washington Co. B. S., Neb.....	41 37	9 50	
Wabashaw Co. B. S., Minn.....	115 32	2 00	
Wyoming Co. B. S., N. Y.....	50 00	23 22	
Wayne Co. B. S., N. Y.....	20 55	28 69	
Woodford Co. B. S., Ill.....	210 57		
Welsh B. S., Big Rock, Ill.....	15 00		
Washington City B. S., D. C.....	806 81		
Westfield B. S., Iowa.....	8 35		

Carried forward..... \$27,720 39 6,419 29 13,142 75

Brought forward.....	\$27,720 39	6,419 29	13,142 75
Wake Co. B. S., N. C.....	126 65		
West Dodge Co. B. S., Minn.....	17 16		
Winona Co. B. S., Minn.....	3 10		
Wayne Co. B. S., Mich.....	5 10		
Webster Co. B. S., Ky.....	64 45		
Wood Co. B. S., Texas.....	17 45		
Winsborough Co. B. S., Texas.....	7 25		
Washington Co. B. S., Wis.....	30 00		
Welsh B. S., Neenah, Wis.....	37 50		
Wilmington Female B. S., Del.....	73 19		
Winsted B. S., Ct.....	75 00		
Youngstown B. S., Ohio.....		31 00	

\$28,177 24 6,450 29 = 34,627 53

REMITTANCES FROM SOCIETIES NOT AUXILIARY.

Bible Committee, Upson Co., Ga.....	17 00		
" " Zebulon, Ga.....	5 00		
" " Richmond, Texas.....	20 05		
" " Sturgeon, Mo.....	21 00		
" " New Florence, Mo.....	10 00		
Amer. Bapt. Publication Society, N. Y.....	40 00		
Bible Committee, Morris, Ct.....	8 76		
		121 81	

SALES BY AGENTS.

Rev. A. Lord, Ill.....	153 13		
Rev. N. Reasoner, Cal.....	116 95		
Rev. I. G. Bliss, Turkey.....	3,590 58		
		3,860 64	

Bible Society Record.....	3 75		
Sundries.....	11,673 35		
		\$63,429 83	

COLLECTIONS IN SABBATH SCHOOL BRANCH BIBLE SOCIETIES.

Grace Meth. Epis., Dayton, Ohio.....	\$33 72		
Raper Meth. Epis., " ".....	8 58		
Third Presb., " ".....	8 00		
Christ's Prot. Epis., " ".....	5 00		
United Brethren, " ".....	10 00		
Evangelical German, " ".....	6 78		
Gaddis Chapel Meth. Epis., " ".....	3 24		
E. Lutheran, " ".....	17 25		
Presb., Miami City, " ".....	12 00		
Ger. Reformed, " ".....	5 00		
Presb., Olive Branch, New Carlisle, " ".....	10 00		
Meth. Epis., " ".....	5 00		
" " Oxford, " ".....	6 10		
O. S. Presb., " ".....	6 85		
N. S. Presb., " ".....	5 00		
United Presb., " ".....	5 00		
Union, Covington, " ".....	5 65		
Cum. Presb., " ".....	5 00		
Presb., " ".....	5 00		
Presb., Eaton, " ".....	3 00		
Meth. Epis., " ".....	12 16		
" " Camden, " ".....	75		
Presb., " ".....	5 00		
Beech Grove, " ".....	17 52		
United Presb., Piqua, " ".....	5 25		
Second Presb., " ".....	6 50		
First Presb., " ".....	15 00		
Green St. Meth. Epis., " ".....	21 82		
Prof. Epis., " ".....	30 00		
Meth. Epis., Arcanum, " ".....	2 41		
" " Greenville, " ".....	3 02		
Presb., " ".....	7 44		
Pearl St. Meth. Epis., Cincinnati, " ".....	3 92		
Carr " " " ".....	6 09		
First Presb., " ".....	3 11		
First E. Lutheran, " ".....	5 16		
Linwood Union, " ".....	2 50		
Freeman St. Baptist, " ".....	1 00		
Fifth Presb. Mission, " ".....	3 25		
St. Peter's German, " ".....	10 00		
German Evang. Zion, " ".....	5 00		
" " Ref., Salem, " ".....	9 55		
First Ger. Presb., " ".....	7 30		
Avondale Union, " ".....	80 00		
Mount Auburn, " ".....	20 00		
Cumminsville Union, " ".....	20 18		
Orchard St. Presb., Cincinnati, " ".....	6 49		
Christie Meth. Epis., " ".....	16 35		
Sixth Ward, " ".....	100 00		
Meth. Epis., Walnut Hills, " ".....	12 10		
Presb., West Liberty, " ".....	5 00		
E. Lutheran, " ".....	5 00		
Meth. Epis., " ".....	9 46		

SUMMARY OF RECEIPTS FROM EACH STATE, ETC., DURING MAY 1869.

Alabama.....	\$713 85
Arkansas.....	322 70
California.....	578 35
Connecticut.....	2,214 80
Delaware.....	73 19
District of Columbia.....	816 81
Florida.....	22 50
Georgia.....	560 07
Illinois.....	5,379 71
Indiana.....	1,746 72
Iowa.....	1,512 16
Kansas.....	310 40
Kentucky.....	636 63
Louisiana.....	100 00
Maine.....	61 38
Maryland.....	105 00
Massachusetts.....	4,740 87
Michigan.....	750 65
Minnesota.....	924 40
Mississippi.....	263 54
Missouri.....	782 41
Nebraska.....	312 54
Nevada.....	92 28
New Hampshire.....	469 55
New Jersey.....	5,123 23
New York.....	18,678 98
North Carolina.....	236 53
Ohio.....	3,959 85
Oregon.....	15 00
Pennsylvania.....	4,682 11
Rhode Island.....	42 00
South Carolina.....	241 80
Tennessee.....	461 34
Texas.....	634 16
Vermont.....	227 50
Virginia.....	1,332 03
West Virginia.....	34 75
Wisconsin.....	559 38
Mexico.....	157 50
Spain.....	1 50
Turkey.....	3,590 58
	\$63,429 83

The payment of \$150 constitutes a Life Director of the American Bible Society; \$90, a Life Member.

CORRESPONDENCE.

Pecuniary Remittances, and Letters in relation to the accounts of Agents, Auxiliary and other Societies, and persons, and Legacies, should be addressed to MR. HENRY FISHER, Assistant Treasurer, Bible House, Astor Place, New York.

Letters relating to Travelling Agencies, to Delegations for Auxiliary Anniversaries, and inquiries as to the mode of raising funds, requests for donations of Books, inquiries as to the general policy of the Society, notice of new Auxiliaries formed, reports of those already recognised, and communications for the Record, should be directed to "Secretaries of the American Bible Society," Bible House, Astor Place, New York.

Orders for books, and letters in relation to the transmission of Reports and Records, should be addressed to MR. CALVIN T. ROWE, General Agent, Bible House, Astor Place, New York.

EXCHANGE PAPERS.

Papers sent in exchange for the Bible Record should be directed simply, "BIBLE SOCIETY RECORD, New York," otherwise the postage is charged as on papers sent to private persons.

All Newspapers and Periodicals through the Post Office should be addressed to the "Bible Society Record," and not to the Society or its officers.

FORM OF A BEQUEST TO THE SOCIETY.

I give and bequeath to the American Bible Society, formed in New York, in the year eighteen hundred and sixteen, the sum of _____, to be applied to the charitable uses and purposes of said Society.

The RECORD is sent as heretofore, three copies to each Auxiliary, one to each Branch, and one to each Life Director and Life Member, gratuitously. Other copies can then be purchased by said societies, for 12½ cents per annum, in advance. Churches or Clubs, calling for twelve copies to one address, can receive them on the same terms. Individual subscribers can receive the work at 25 cents per annum, in advance.

POSTAGE—Twelve cents a year, payable quarterly at the local Post offices.